18- The Strategy of Awareness: Why We Warn Against the "Politicization of Faith" and the Iranian Project

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The Strategy of Awareness: Why We Warn Against the "Politicization of Faith" and the Iranian Project**

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At the conclusion of our deep reading of past events, a fundamental question arises: What is the purpose of this constant warning? Is the conflict political or theological? The truth is that what Bahrain and the region have faced is not a mere passing dispute, but a clash with a project that uses "faith" as a cover to dismantle the national state.

I. Strategic Reasons for the Warning: A Five-Point Analysis

1. **Rejecting Exclusion and Incitement:**

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The greatest danger is the "radical ideology" adopted by the theorists of the *Wilayat al-Faqih* project. It is based on reviving historical grievances and inciting against the "other," making peaceful coexistence impossible due to the **politicization of faith**.

2. **Citizenship vs. "Subservience":**

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We are facing a project built on spreading hatred and sectarian animosity, which contradicts the essence of Islamic **faith** and the values of human coexistence. True citizenship requires loyalty to the state, not to external sectarian agendas.

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3. **Protecting Sanctuaries and Identity:**
The extremist literature of this project reveals dangerous intentions targeting the security of the Two Holy Mosques and the demographic structure of the Arabian Peninsula. These ideas are injected into the **creed** of its followers to direct them against their own homelands.

4. **Learning from Fallen Models (Iraq and Lebanon):**

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We must look at Baghdad and Beirut; how they were infiltrated under the guise of "victimhood," only to be transformed into arenas for militia control and forced displacement. These militias have hijacked state decisions through armed force and claimed **theological** mandates.

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5. **The Danger of "Wilayat al-Faqih":**

The core of the conflict lies in the principle of ***Wilayat al-Faqih***, which places loyalty to an external leader (Tehran) above loyalty to the nation. This turns the citizen into a tool for a "Neo-Safavid" empire dreaming of ancient glories.

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II. Self-Reflection: Is the Fault Within Us?

We are witnessing a bitter struggle for survival in history. We must face the bitter truth: Is it Iran's fault that it glorifies its ****creed**** while we may neglect our own identity?

* Is it their fault that they possess nuclear technology and endure decades of sanctions, while we sometimes struggle with internal unity?

* The real strength lies in ****Future State Projects****.

III. A Vision for the Future: What is Our Project?

While regional powers move with projects of "Imperial" or "Caliphate" revival, the existential question remains: ****What is our Arab Project?****

A strategic alternative must be based on:

* ****Owning a National Project:**** Restoring a strong "Arab Center" led by the strategic weight of Saudi Arabia and the Gulf—a project that fills the vacuum before strangers fill it.

* ****Sovereignty and Renaissance:**** Moving from being "consumers" to "producers" of decisions and technology, as seen in the ambitious visions of the Kingdom of Saudi Arabia and the GCC.

* ****Crafting the Arab Dream:**** Feeding our generations a future where our capitals are the heart of the new world.

****Conclusion****

If we do not possess a project to fill the void, the void will continue to fill us with the dreams of others. Reclaiming our awareness of our Arab identity and the danger of drifting behind trans-border projects is the only lifeline.

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